

*John: Jo — A*

Hib. 5. 689. 3

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S E R M O N  
Preached before the

K I N G,  
I N

Christ-Church, DUBLIN,  
On Ash-wednesday 1689.

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By Fr. Edmond Dulany, Franciscan Fryer.

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Published by his Majesties Special Command.

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*Dublin, Printed for Alderman James Malone Printer  
to the Kings most Excellent Majesty, and are to  
be sold at his shop in Skinnerrow, 1689.*

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CHURCH OF ST. JAMES, DUBLIN.

ON SUNDAY, 17th SEPTEMBER, 1809.

6283-70

By F. Edmund Denny, Minister of the

Church of St. James, Dublin.

Dublin: Printed by A. Millar, at the 'Three Graces' Press, in the Strand, 1809.

A  
**Sermon Preached before**  
**the KING, &c.**

Mat. 6. verse 19.

*Nolite Thesaurizare vobis thesauros in terra, &c.*

*Heap not up to your selves Treasures on the  
 Earth, where the Rust and Moth do Corrupt,  
 and where Thieves do digg through and steal;  
 But heap to your selves Treasures in Heaven.*

**L** Et Corruption Enter ( most Sacred Majesty ) to make a prey of this Frail body when I am shut up in the fatal *Tank*, and buried in the Bosom of *Obtusion*, waiting to answer the last call of the *Arch-angels* Trumpet to appear before the Tribunal of the dreadful Judgment; Let creeping Worms, Serpents, and ~~as~~ *wildy* Beasts devour this Flesh, and leave only my bones the residue of their Hunger, to be resolved into Ashes by the Revolutions of time, I will still cry with *Diogenes*; *Quid ferarum mihi nihil sentiens oberit Lanians*. Let man be converted into Dust, he shall have no Pain when he is destitute of all sense of Feeling; it is not the Grave document of the Holy Churches *Memento* marking our Foreheads this morning with *Ashes*, a symbol of Mortality; And the Primitive ingredient that Constitutes the Structure of this Tabernacle, and in which a Resolution of the whole

whole shall soon End; it is nothing of these can strike a Terror into my heart, But the Conclusion of the Prophet *Joel*, who from the mouth of God Chalking out the Way we must Walk to save our Souls, Emphatically Commands us to turn our hearts drunk with the Love of Creatures, to God, and to punish by Abstinence and Fast, the Rebellion of these Members that first mutiny'd by consent, and then by overt Acts warr'd against our Sovereigns Laws, *Convertimini ad me in toto corde vestro, in Jejunio*: And this is not enough, but we must wash the Impurity of our Thoughts with the salt tears of our Eyes, and wipe them of with the sighs and deep groanes of our hearts, *in fletu & planctu*, and the heart that was the Harbor of our Crimes must be Rent with grief and sorrow, *Scindite Corda vestra*; he proceeds further to tell us that to accomplish the just measures of true Repentance, we must not only proscribe the use of unlawfull, but also temper the use of Lawfull things: *Egrediarur sponsus de Cubili suo*; Let the Bridegroom go forth of his Chamber, and the Bride out of her Bride-Chamber; all this is too Little if the Priests, the Ministers of the Lord between the Porch and the Altar, will not weep and cry *parce Domine, parce populo tuo*: Spare O Lord, spare thy People, and give not thine Inheritance into reproach, that the Nations have Dominion over them; and when all this is done, after we Chastize our bodies in the severest Exercises of Mortification, after we afflict our Souls with the deepest Repentments of grief for our offences, after we deny our selves the use of things inoffensive, and have our cause Recommended to Heaven by the Intercession and publick Prayers of the Priests and Ministers of God: Let all Sinfull Souls with Dread and Fear, Remark what slender assurance we have from this Organ of the Holy Ghost, of the security of our Salvation when he leaves us still in doubt whether the Lord will Convert and forgive us, *Quis scit si convertatur et Ignoscat Deus*; O terrible words! if they that leave no Corner of their hearts to entertain any other thoughts, ~~that~~ such as unite them to God in Love and Charity, and detest their former faults, can have no assurance of the security of their Salvation, what hopes can those have, that Inclose all their desires within the Circle of Wordly Interest, and fall into a certain blindness and hardness that Render them Insensible to all the Movements of Grace? how sure is Hell for those that put up a  
three

three Headed Idol of Honours, Wealth and Pleasures in opposition to the holy Trinity dedicating thereto, all their thoughts and actions ( a practice commonly Following men of Quallity and Courtiers ) if those that abdicate dignities, despise Riches, and lead a life in continual Purgatory of voluntary Chastizements upon their own bodies, do labour under a deadly Fear of loosing Heaven, Finally if the humble penitent, the poor in spirit, and the Righteous man cannot determine whether he lyes under the disgrace or favour of God, *quia nemo scit an amore vel odio sit dignus*, There is no ground for the ambitious Courtier, the sensual Libertine or the Injust States-man to expect Salvation. Gentlemen this ought to be the Subject of your Frequent Meditations this Holy time of Lent to Reclaim you in your vanities, to work your Salvation in Trembling fear, that may dispose you to true and severe works of Penance and Repentance, and undervalue the deluding and treacherous Honours, Riches and Pleasures of this False world, by which Millions of Souls do Eternally perish. It is what the Son of God Commands you to do in the lesson of the Gospel read this morning; *Nolite thesaurizare vobis thesauros in terra* and it is what I design to perswade you to; In order to which I will divide this discourse into two parts, The first whereof will Evidence, the vanity of all worldly Treasures, for which men do expose themselves to Perdition, and the Afflictions that attend them, the second will shew their Inconstancy, and Conclude by Inference from such premisses, that they are not fit objects to adjust the desires of a Rational Soul whose capacity is of so vast an Extent that nothing but the Treasures of Heaven can fill it. This shall be the Subject of your Sacred Majesties favorable attention, which I beg, and the discourse I intend to make, after we Implore the Grace and help of the Holy Ghost and salute the ever Blessed Virgin, with the Archangel *Hail Mary &c*:

Before I enter upon the proofes of my division, I must undeceive any that may mistake my Intention to lessen the Credit of true Honours in this world as Contrary to the Institutions of Divine Laws or inveigh against Riches as of themselves repugnant to Salvation, or against moderate pleasures as inconsistent with the Eternal happiness we aspire to in the other world: Such Propositions were shoots of Heresy, Blasphemy and Cruelty, when the Author

thor of Nature in the first draught of the world out of nothing coppied Monarchy ( which Implies all Dignities and Honours ) in the person of *Adam*, with an absolute Dominion over all that was Created, and Furnished him with plentiful means to support the Grandeur of so great a Title, in the Vassallage of all the Creatures he Subjected to his Power, without any Restriction in the use of any part thereof to gratifie his desires, except the use of the forbidden Tree.

In the state of corrupt Nature, in which the passions of man kindled to an excess of unruliness, through the loss of Original Justice; Providence ordained the Power of Kings with the Character of Greatness, which imports a right in them to Command, and imposes upon all Subjects an indispensable obligation of Loyalty and Obedience; and in reference to wealth and pleasures, there is no innovation, only a task of labour and pain, added in the acquisition, as punishment for sin, and a regular moderation in the use, Squared by the Rules of God's Commandments, and Precepts of the holy Church, to make it meritorious.

It is not therefore Honours primarily lodged by Providence & Nature in the person of the King, and flowing from him by a certain Emanation to others gradually qualified by the merit of their Loyalty, and signal services in their many and different stations and degrees, that come in dispute as a subject of reflections from the Gospel of Christ: But the corrupt measures taken by many that aspire to them without any other merit than their ambition, and the perverse use made of that Eminence by others; who ought to recede so far from any vice, as they are exalted to approach in dignity, to the Prince that confers it; in whose Front is stamp't the Image of God's Power and Authority, and by consequence an obligation to Vertues suitable to that Supreme Degree.

Riches also, which were given by the hand of God for the use of life, and ought to serve us as instruments to acquire Heaven, are no further blameable, than they are converted by us into Engines, to work Iniquity, as holy *Gregory* saith; and by our folly, or rather madness, are raised to such a height of esteem in our fancies, that basely forgetting God, the only and true Center of our happiness, we fix our love upon them, as the ultimate end to accomplish all our desires.

God

God has placed man in an earthly Paradise of pleasure, to give him therein a commencing taste of those future full contentments he was to enjoy in the Heavenly Paradise, after his translation from the Pilgrimage; and though for his disobedience, he and his posterity were attainted, and banished from thence, yet in their banishment they were not left so unhappy, but they had in the midst of afflictions, such a measure of contentments and pleasures in the enjoyment of Creatures, as may in the religious use thereof, lead them to conclude the endless pleasures that consist in the fruition of the Creator: But such is the malice and stupidity under which men did in all ages, and do labour, that shutting their eyes to Reason and Religion, without regard to Rewards or Punishments, to Threatnings or Promises, to Heaven or Hell, they make Dignities, Wealth and Pleasures, the Butt of all their aims, by open and secret contrivances, to fill the vacuities of the Civil Body, not to strengthen, but to weaken the parts thereof, often receding through Pride, and wanton Ambition, from their Subjection to Authority, even to the contempt of Majesty, in Sedition, and hellish Rebellions, (of which our Times do afford too woful an experience); and trampling inferiors by violence and extortion, to support their extravagant dissolution in Debauchery and Lust, and to satisfy their insatiable thirst of Covetousness: and thus they sacrifice Loyalty to their Pride and Ambition in Rebellion, Honesty to their Avarice in Injustice, Vertue to brutish Pleasures in Concupiscence, their Honour to disgrace, and their Souls to the Devil.

To secure you from such dismal ruines, D. C. S. The Saviour of the World gives you a Preservative, in the present Gospel, *Notice thesaurizate vobis thesauros in terra, &c. Heap not up to your selves Treasures on Earth, where the Rust and Moth do Corrupt, and where Thieves do Dig through and Steal.* Survey all the parts of the treasures of the earth, upon which man throws the affections of his heart excessively to the contempt of God, and loss of his Soul, and you shall find them perpetually waited on by the rust of Vanity, the moth of Afflictions, and the thieves of Inconstancy, to corrupt their nature, use and permanence. It is the Doctrine of the Holy Ghost denounced by the wisest of Kings, and proved by him in the experience of the greatest treasures the earth

Ecclef. Cap. 2.  
jux l. G.

earth could afford; *Superinduxi anima mea cogitationem super omnia illa, & inveni in eis, tria hac vanitatem, afflictionem & consumptionem*; Let covetous men fill their Coffers with the Gold of the new found world, the Pearls fished in the Seas of *Asia*, the Jewels brought from the remote Regions of the *East*, and call it treasure; Let Honour draw out long lists of Ancestors, with exact Records of their Prowess and Feats, to fill parchment with Titles, and call it Nobility of Blood; Let Nations with armed Bands run to the destruction of one another, and the subdued serve for a foundation to erect Monuments of Triumph to prop the Glory of the Conqueror, and call it Victory: Let the self-interested Statesman devise new Maxims of Government to push forward his own ends, under colour of publick good, though destructive to many, and injurious to God and his Church, and call it Policy: Let Pride please it self in proportion of Parts, and a supply to the defect borrowed from a Dress, little becoming the Gravity of Christian Religion, or conformable to the Doctrine of *St. Paul*, or the practice of the holy primitive Christians, and call it Beauty All-a-mode: Let Ambition glory in the dependency and flattery of many underlings, and call it Power, in Authority to Command, and administer Laws to others, and call it Dignity, in the plenty of worldly substance, and call it Riches: Let sensuality find new inventions to gratify the gust of senses, and call it Pleasures: But the Holy Ghost, by the mouth of *Solomon*, in all these finds nothing but Vanity; *in omnibus inveni vanitatem*.

I must step back from *Solomon* to hear what his Father *David* says, in the 42 *Psalms*, *Ye sons of men, how long are you of heavy heart, why love you vanity, and seek after lying. Quod mendacium quaritis, what lying seek you after, saith holy Austin. In short, Mundum, the World, which is express lying, and open falsehood; this is the reward of all your fatigues. O senseless worldling! this is the Hire of all your Labours, this is the Crown of all your Victories, the Fruit of all your Toils, and the Reward of all your Troubles; Fallit vos quod quaritis, mendacium est quod quaritis; You imagine the World a Magasin, able to afford all content to your desires. When the Holy Ghost gives it the Name of an horrible and dreadful Desert, fill'd with monstrous and blood-thirsting wild Beasts: because in it, Passions and Concupiscences do rule, without the curb*  
of

of any Laws, beset with Thorns and Bryars; because in every stop you hit upon some Affliction that grieves; Corrupted with the Infection of Pestilent ayr, because there are Pernicious Examples of wicked Livers: darkned with Frightful shades, Because it is Governed in Ignorance of Heavenly things: Replenished with Cross and By-ways to lead Astray; because it is full of Errors and perverse Institutions: without Restoratives to Refresh our weakness; because it has no true pleasures, to quench the thirst of our desires: sounding with the abominable noise of unlucky Birds, because there is nothing so often heard as Contumelies against Neighbours, and Blasphemys against the great name of God: Remote from any Succour, because the mischances that happen are often incurable: destitute of any true Felicity, because it is the sink of all Evils, *Desertum vere et aridum et sterile reputat saeculum omne hoc* saith venerable *Gilbertus* upon those words of the Canticles. *Ser. 16. Cant. 1.* *Quae est ista quae ascendit per desertum*, and I must Cry with the same Author, how is it possible that men, Endowed with Reason and Professing the Religion of one true and Eternal God, should be drawn by the scent of a desert so described, to love any thing therein contained to the Contempt of God and his Laws in such a measure, that all Cures daily applied by Gods Preaching Ministers either proposing the joys of Heavenly Glory for a Reward of vertue, or the Imminent danger of Slavery and Misery, which is visible and apparent, as a Temporal Correction to Reclaim our Manners, or Eternal fire as the Everlasting punishment of final perseverance in sin, are so Far from producing in us the designed Effects, that all their Endeavours seem to be Incentives, rather than Lenitives, to the disease of self love, & the love of the world, it is grown so Epidemical in every State and Condition and Sex and Age.

Heathens were sensible of the vanity of the Worlds gifts, which Christians by their too much value for them, and their Irreligious desires seem to deny; this made *Seneca* declare, that all worldly goods were Intrinsically uniform in vanity, and Extrinsically different only in Form and Figure: Let us hear your sense of this Figure, great Apostle of the Nations; It passeth away saith he, It flyeth, It perisheth, *præterit figura hujus mundi*, like a figure drawn in dry dust, which for its levity hath no Consistency and is the

Lib. de tranquillitate animi.

J. Cor. 7.

Cap. 29.

mock-stock of winds raised by the least blast, apt to blind the Eyes, and durt, whatever it lights upon; with reason then I may speak to the lovers of the world in the words of the Prophet *Esay*: upon another occasion *Expergiscimini, Expergiscimini, Qui habitatis in pulvere*, awake awake ye that dwell in the dust, and open your Eyes to consider: that in dust you have layd the Foundation of your might and power, Kings and Monarchs; To the dust you commit the Glory of your Titles, Noblemen, upon the dust you Engrave the marks of your Renown, Famous men; in the dust you leave the footsteps of your Enterprizes Valliant men; It is dust that Composes the substance of your Treasures, Rich men, by the dust you seek to satisfie the huger of your desires voluptuous men, at the dust you Level all the Essays of your projects, Ambitious men; From the dust you borrowed the first material of your being Mortal men, and into dust shall soon Return those bodies you now Pamper with so much delicacy, sensual men, which is the Advertisment given you by the Holy Church this morning, *Pulvis es et in pulverem reverteris*

In Cantico

Did you ever observe *A. A.* a flock of Innocent Children dallying, in the sand and in serious folly, drawing plat-forms of Cities and Towns; here raising heaps under the Title of strong Castles and Impregnable Forts, there marking long Ridges giving them the name of Trenches and dikes for defence in one place ranging small stones in a Row which they call Casarms to Lodg Soldiers, in another drawing up a certain number to Assail the Fortifications and a thousand other fancies of their Innocent folly, when their Fabrick in fine is but Sand, This is properly the life of Worldly men says *Greg. Nisi vos est humana vita puerorum ludus in arena* &c. Their Honour is but Sand, their power is but Sand, their wealth is but Sand, and all what the World can give is but Sand, Dust and Vanity; *In omnibus inveni vanitatem*; what is more vain then a dream, and yet all the Power and Riches and Pleasures of the Earth are no other thing, if you believe the Spirit of God speaking in the mouth of holy *David*, *Dormierunt somnum suum et nihil in venerunt omnes viri divitiarum in manibus suis* you dream to have found a Treasure, you are Rich but in a dream only, when you awake instead of real Riches, you find your self Loaden with real Poverty; so it is saith Holy *Austin* the Lovers of this world

Psal. 75.

are

are Lulled a sleep by its Charms, that they think not of Eternity, and fancy themselves happy and Rich, but when their Eyes are open'd by the Watch of Death, true misery will Correct the Illusion of a dreaming Fancy, and perpetual Poverty, will Curse the mistake of vain Imagination, *Somnium illum divitem fecit, Evigilatio Pauperem fecit.*

Aug. in Psal.  
75. amave-  
runt praesen-  
tia et dormi-  
erant in pifis,  
praefentibus  
et illis facta  
sunt

ipsa praefentia  
deliciofa  
quomodo qui  
videt perform-  
nium invenit  
se fe Thefaur.  
ros. tamhu  
diver. quae  
dum non dis-  
glat

Are not the Ambitious then, and the Covetous, and the Voluptuous of this Age infatuated and damnably Mad if they believe, the Immortality of the Soul, or a Heaven, or a God, to venture their Salvation for the purchase of things that have no real Substance but apparent, That are in Effect, but Falshood and Lying, that are the fruit of this world a Hideous and Horrible desert, that are but Dust and Sand, and consist only in an Externall Figure, that Perisheth and passeth away: Or in the Illusion of a Fantastick dream, and that are finally declar'd by Heaven to be nothing but vanity, *in omnibus inveni vanitatem.* Are not these *A. A.* so many Reasons that Convince us we ought not to fix our hearts upon them, nor seek after any Treasures upon Earth in Obedience to the Doctrine of the Saviour of the world in the Text, *Notite Thefaurizare vobis thesauros in terra:* But their vanity might be dispensed with, if the Afflictions and Inconstancy that follow the Treasures of the world were not overruling arguments of the Folly and Madness of those, that Employ their Labours, their Sweat, their Blood, all their desires, their Thoughts, their Industry, their Bodies & Souls in a pursuit to purchase them. They are not only Falacious and Fayned, but also Dolorous & Afflicting, they deceive by their vanity, and torment with their misery. The Rose is the symbol of pleasures, whence the Carnal Infidels belching their Blasphemous thoughts against the Immortality of Souls, said *Sap. 2:* Let us Crown our selves with Roses before they wither; In Paradise, saith great *Basilins* the Rose was without Thorns to shew that contentments there were to have no mixture of Afflictions or Grief; But since Sin obliged the Earth to bring forth Brambles and Thistles, it is Surrounded with a guard of Thorns, to Symbolize that Afflicting mischances, are Inseparable attendants of Human prosperity, without Exemption, in any Degree, Dignity State or Condition, It is Holy *Ambrose* his application, *Spina septit gratiam floris tanquam humana speculum preferens vita, quae vanitatem per-*

homi de pa-  
rad:

Lib: 3. hex-  
am Cap. 17.

*functionis suae finitimis curarum spinis saepe Compungat.* Though you should shine O Man with the splendor of Honours or sit upon the Throne of Power, or Command the wealth of *Craesus*; *Spina semper proxima est*; The throne is still near you, look over all those things in which men place their happiness in this world, and you shall find that no one thing is free from a peculiar Melancoly occasion of Evil that follows it, Honours are perpetually waited on by Envy which often Contrives their disgrace; Riches by Fears, and Anxieties, Reputation is obnoxious to the venom of detraction, Pleasures do breed distempers; Friendship is often made use of to work Treachery, in Marriages there Reign Jealousies, and Children to their Parents do prove ungratfull *Mecenas* in Feathers, felt the same grief that Tormented *Regulus* upon a Gibbet saith *Seneca*, to hinder his repose, *Tam vigilat in pluma, quam Regulus in Cruce*. And *Dionysius* his Dishes proved unfavory to his Guests, for the Sword that hung over their Heads, so unlimited are the Miseries attending the Pleasures of the world, that even in the Throne they cannot be divorced: and *Seleucus* Taught by the Experience, declared that whoever knew the weight of the Scepter though of Gold, would not honour it to lift it from the Dunghill, and if Kings and Princes in the midst of their Might and Power sunk under the Crosses and Anguishes they endured to such a descent of disrespectful Expressions of the Scepter and Crown, who can Expect to find in this world; any true and accomplished Felicity, or any solid Comfort or Joy? I will not Instance the particular Circumstances of every mans Troubles in the pursuit of that part of the worlds vanity he Aymes at, I will only say the acquisition thereof costs him greater paines, then the enjoyment gives Content; what labors do not the Covetous undergo for their Riches, The sensual Epicures for their Pleasures, the vain to support their Pride, and the Ambitious to Attain to Dignities?

The Servants of God in their severest Acts of Pennance, for the Conquest of the Kingdom of Heaven, never Exercized greater Mortifications, then the Lovers of the world submit themselves to for to attain to their Ends, if they do fast to Mortify the flesh, The Covetous do fast live Close and Uncharitable, to fatten their Purfes; if they go in Pilgrimage for the love of Vertue, what Pilgrimage by Sea and Land, do not these undertake for the love of Gold;

Gold; if the Servants of God do, watch in Prayer, the disolute and Intemperate do watch in Debauchery, They humble themselves to all men for Christ, and how many do the Ambitious Debase themselves to, Those do lye under the Inelegency of the weather and these do Expose themselves, to a Thousand Storms, Fatigues and Troubles that truth Forces this Confession out of their Mouths *lassati, sumus in via Iniquitatis*; we are wearied in the way of Iniquity, Their Suffrings are equal to the Tortures of Martyrs, saith holy *Austin*; but their merits, are different, and their ends are disform, *Similes pena sed discreta Causa*.

The world is a Pallace like that in which *Job's* Children Feasted which within the space of one houer, saith holy *Chrysostom*, was a dwelling place of the living, and a grave of the Dead, a Banqueting house of Friends, and a Burying place of the defunct, a Choire of Musick, and the Stage of a most wofull Tragedy: *una eademque hora Domus et Sepulchrum, convivium et Tumulus, festum et fletus, facta est*; Even so saith holy *Ambrose*, the world invites its Lovers to feast in the plenty of its pleasures; but Treacherously oppresses them with unexpected Ruine it invites them to Dine and dragsthem to dye, it promisses meat, and Furnishes Afflictions, pretends to give wine, and fills the Cup with poyson. *Rogas ad Convivium, Cogis ad mortem*; It affords Treasures that can never be Enjoyed, but in a flood of real evils, it offers fruit that cannot be gathered without a Crop of Infinit Troubles, it promisses happiness, and at the same time ushers in miseries, it flatters by its Smiling and Murthers by its Cresses. *Cum oblectant, sa'viunt, Cui blandiuntur occidunt*. I will Conclude this first part by the words of holy *Chrysostom*, what can be more unhappy then that man created for Glory shall Enslave his heart in the disordered desire of Terrene things, and throwing away the Badges of his Liberty, and Nobillity, shall fall from Celestial things to think or speak of nothing, but of Dignities subject to the Rust of Vanitys, or Riches, that still carry in them the Moth of Gnawing Afflictions, or of Pleasures that fix a sting in the Soul, when they Power Honney in the Mouth.

What Villany is it for love of these to Trample the poor, to oppress the Innocent, to Enjure the Widdow to strip the Orphan, to suck the Blood of the Weaker, To Rob the Church of her

Sap. 5.

Hom: f. in Job.

Invitas ad prandium et ferre vjs ad sepulchrum; cibos promittis et tormenta irrogas; vina prætendis, et venena suffundis. Lib. de Elia et jej. val. hom. 6.

her Rights, To confound Order To forget God, To Transgress his Commandments, To Renounce his Glory, To Contemn his promises to despise his Menaces, to offend his love, to Exasperate his Justice, to provoke his Anger, and to draw his Malediction. Christian Souls, if the Vanity and Afflictions inseperable from the Treasurs of the world, which are pursued with so much vehemence and disorder, cannot work upon other mens hearts to divert them, at least let Prudence direct you, not to affect Immoderately or unlawfully desire those things which you are not sure to retain when you have them, It is Vertuous and Meritorious to draw, your affections, from them before you are Compelled by a certain sure necessity to quit them with grief and Confusion, for they are Unstable, and Inconstant, which is the matter of my

## Second Part.

Saint *Austin* in his 29th Sermon *de verbis domini* puts this question to all those that Throw their Affections upon the World to the Contempt of Gods Laws, and without Regard to the Salvation of their Souls *Cur ponimus Cor in terra, Cum videamus quia evertitur Terra*; why do we abandon our hearts to the Irregular desires and Concupiscence of Terrene Treasurs which we know are Instable and Transitory? why do we pretend to rest our selves upon that which we see is in continual Turbulent Motion towards its own destruction, and the Ruin of those that Rely upon it, or why do men Confide in, or Trust to that which they finde by daily Experience to deceive and betray?

*Job. Cap. 30 v. 15.* *Vclut nubes pertransit salus mea*, saith holy *Iob*, The true pattern of patient Princes describing his own misfortune and sudden Fall from the Glory of the Throne to the misery of the dung-hill, my prosperity, my Riches, and all my glory hath passed away like a cloud, The comparlson and *Simile*, cannot be more proper, having for an Author the holy Ghost, which moved the Organs of this great Saint to Express it, a Cloud then in it's Effects and Nature is the Right Symbol of Human prosperity.

perity, and the perfect emblem of the Great Men of the Earth: For as the clouds mitigate the rayes of the scorching Sun, and refreshes sublunary things, apt to suffer by the over-much heat of that Planet; so Powerful Men are the defence of those that are under their protection, from the heat of injury and oppression; a fertil cloud showing, recreates the barren and dry ground, and revives decaying flowers and fruits: A Prince by the influence of his Favours gives vigor to, and revives his Subjects, drooping under the yoke of adversities: A cloud kindled, often darts in the air, terrible torches, and wild flames. This represents an angry Potentate of the Earth, when he terrifies with a fire cast from his eyes, and with lightnings from his Countenance. A cloud armed with unusual hail, storms, tramples, oppresses innocent trees, vines, plants; and is not this the figure of an Usurping Tyrant, threatening without reserve, desolation, slaughter, and slavery; and when a Cloud roars in Thunder, and discharges dreadful flashes of Lightnings, against which humane providence can make no defence; shall not we say, This resembles the wild resolutions of such a Monster in his decrees against Loyal Subjects, for adhering to God's Anointed, their lawful and natural Prince: But what is the nature and substance of this Cloud, that works such prodigious effects? A little vapour raised from the low region of the earth, and originally extracted from the tribe of Pools and Sinks, elevated chiefly by its own levity, to the second region of the Air; and what prop sustains it there? nothing but a Pillar of slender Air, which is no solid Prop; and how long can it last, or pretend to subsist? no longer than it is calm weather about it; the first blast of a contrary wind that blows towards it, will drive, dissipate, and destroy it. This is the true figure of the Power and Greatness of the Ambitious of the Earth; saith holy Gregory, a Cloud that vanishes of a sudden, and hath not a moment of assured permanence; they are high and sublime, raised above others, to the second region of the air: but the foundation that supports them, is weak and unstable; one blast of popular commotion, or misfortune, breaks them; one fit of distemper levels them to the ground, and brings all their Greatness to their primitive dust in the grave; *Salus ergo ut nubes transit quia peccatorum gloria qua alta est, fixa non est.* Lib. 20. Mor.

Low Coun-  
treys.

By Revolu-  
tion and Re-  
bellion.

Lift

Ab exemplo.

Lift your eyes, D. C. to view that ever cursed, impious and unnatural *Abfalom*, famous in infamy, swelled with hellish pride, and with sacrilegious arms, embarking himself in the ocean of boundless Ambition, to Usurp his Fathers Throne, ready to Imbrew his inhumane hands in the Blood of the best of Kings, and evince the kindest of Fathers. Observe a thrice perjured people seduced by a Nobility drunk with the love of dissolution and riot, and poyson'd with the venom of Disloyalty and Rebellion, sucked from the corrupt principles of a restless Religion, setting him up a Mimick King, under the Royal Canopy, to receive homage from Vassals, tribute from Subjects, and Embassies from foreign Princes: He models Governments, promulges Laws, establishes Pragmaticks, punishes, rewards, exalts, deposes, impoverishes, enriches, condemns, pardons. Unfortunate man, what do you do? how far will your Ambition dragg you? against a King that derives his Power from Heaven, and not from Men, you turn your sacrilegious arms? against a Father, you devise your stratagems? & to attain to his Crown, you arrived to the height of iniquity, treading under foot the Laws of God, and Man, and Nature; you are unfortunate, whether you win or lose; if you prevail, you are impious; if you miss, you are infamous; if you overcome, you shall ever be accurst, to have gained a Victory more dishonourable and inglorious than the loss can be; if you lose, you shall ever lye under the confusion just judgment will bring upon you for entring into so unjust and unnatural a War; if you vanquish, you forfeit the best Jewel Nature could set in your breast, which is the gratitude you ought a good Father; if you be subdued, your loss will not be only of life, (that is too small a satisfaction for your guilt;) nor of your credit or reputation, (for we see how little you value it) but of your Soul, and eternal Salvation, to expiate in everlasting flames, the enormity of your execrable Ambition. Behold, Christians, O just Judgment of the Almighty! This Parricide, unnatural Mercant, in the midst of his vast and ill-grounded hopes, carried on more by the violence of his wicked designs, than the force of the Beast he rid on, was left hanging upon a Tree, by the hair of his head, and pierc'd through the heart with three Javelins, and covered with wounds over all his Body, he fell to end the infamy of his actions in the catastrophe of a deserved dismal death.

death. Imprecations are not justifiable in a Pulpit, yet it were but Justice, O Heavens, that Equals, in Impiety, should be soon equalled in punishments; that a re-accession to his Throne may be facilitated to the Just and Godly *David*. But this with submission to thy holy will, be said, O Lord! whose hidden decrees permitting Impiety to rule, we are to receive, and accept of without repining, in perfect resignation; knowing that what thou ordainest, is most available to us, and that thou art merciful and good, to make us happy even by our adversities, which thou canst turn to our advantage, when we truly submit our selves in conformity to thy Divine pleasure. Now what we are to gather from the fatal course of Impious *Abalom* to our purpose, is the impiety of irregular Ambition, and the inconstancy of the Greatness promised by this false world; *Illo suspenso inter Cælum & Terram, mulus cui insederat pertransit*, saith the sacred Text; (*Abalom*) hanging between Heaven and Earth: The mule that he rid upon passed through, *pertransit*, saith an Excellent Author, because the world passeth away with its concupiscence in great speed: which inconstancy prompted the Eloquence of *Rome* to break out in Exclamations worthy to be printed in the hearts of true Believers: *O fallacem hominum spem, fragilemque fortunam, & inanes nostras contentiones quæ in medio spatio sæpe franguntur, & curvunt, & ante in ipso cursu obvolvuntur quam portum conspiciere potuerunt*; O vain hopes of mortal men, that seek with so much heat and strife to establish your happiness upon the beguiling false goods of the earth, which are most apt to forsake and desert you when you seem to be most sure of them. Those Honours and Treasures that puff you up with Pride, saith *Seneca*, *Nescis ubi te relinquitura sint*, you know not where and in what miserable condition they may soon leave you, and that Fortune which you with so much injustice and oppression strive to settle upon posterity, will be easier purchased than preserved, saith *Tacitus*. Such is the volubility and uncertainty of sublunary things. If we had time to reflect upon the practice of Heathen Philosophers, in reference to the world, following only the dictates of reason, without hopes of future felicity, we should find their moral virtues, and contempt of the world, to fix an everlasting ignominy upon the Christians of our Age, who by their too much love of Honour, Wealth, and Pleasures, lose all

Let the Enemies of my Lord the King become as the Child (*Abalom*) and all that rise against him unto evil. 2 Reg. 18.

Lib. 2. Reg. cap. 18. Drogo.

Lib. 3. de Oculis.

Lib. 2. de res. quest.

Annal. 12.

quæ in medio spatio sæpe franguntur, & curvunt, & ante in ipso cursu obvolvuntur quam portum conspiciere potuerunt

scandal to Christ, and an infamy to Religion: our Profession obliges us to Humility, Justice, and Temperance, and in a word, to a conformity in our lives and conversation to Christ; and this conformity is so absolutely necessary, that it is the notion and character of a predestinate soul, according to the rule given by St. Paul in the *Sin* to the *Romans*, *Quos praecepsit & praeordinavit conformes fieri imaginis filii sui*, whom he hath foreknown, he hath also predestinated to be made conformable to the Image of his Son.

An intrusion by Ambition into publick Offices either Civil or Ecclesiastical, solicited by sinister and unlawful means, and the Pride that makes men once qualified in those stations inaccessible and morose to inferiours, which they look upon with scorn, (believe me,) carries but little marks of Christian Humility, or conformity to the pattern Christians are obliged to copy in their lives.

Contentions and Divisions frequently fomented by Envy and Emulation among men, not of the inferior rank, but of the best quality, relishes more of Sathans confused Empire, than the Kingdom of Christ, which cannot consist but of members united in Peace and Charity, nor can we expect a Blessing from Heaven, if Dissentions and Animosities, National and Provincial distinctions break the ties of Charity, which by Divine Institutions is established in the essential life of Christian Perfection:

The dissolution and liberty of some of this Age that wallow in the abomination of Lust and Sensuality, is grown to such a pitch of Iniquity, that to have committed enormous Crimes, seems too small a satisfaction to their brutish Voluptuousness, if they do not blaze their infamous actions, glorying in them, to instill the poison of corruption into the hearts of others, and to encourage them by their perverse Examples, to become Impious.

What is the Concussion of Magistrates, the prevarication of Advocates, the frauds of Merchants, the exactions of Usurers, the cheats of Tradesmen, the extortion of Souldiers, and the oppression of the Poor by the Powerful and Rich; but a general defection from, and a deformity to the Law and Examples of Christ, and a combination with the Devil, the World, and the Flesh, to receive at their hands what Almighty God by his heavenly Commandments forbids us to usurp.

D. C. I will only offer you two short considerations upon the whole matter, and then conclude. The first is, that all the Treasures of the world are vain, afflictive, and inconstant in this life, as I have shewed; they are but a vapour that vanish's in a moment, that precludes the passage to eternal felicity, that hides from us the incomprehensible splendor of perpetual light, that robs men of the true knowledge of Celestial Bliss, that finally deprives us of the Honour of everlasting Glory, and are followed in the other World by immortal disgrace, endless misery, and infinite torments; *Vapor est ad modicum parens quod aeterna felicitatis adytum intercludit, quod perennis luminis in circumscriptam claritatem abscondit, quod universalis scientia fraudat, quod summa privat dignitatis honore.* Bern. Epist. 103.

The Second is that the Soul of Man is of so vast a Capacity in the Extent of its desires, that it cannot be adjusted or filled by any thing the world can afford; which every Man may find to be true by his proper Experience of an Inclination that Aims at some further Contentment, which he still wants in whatever Degree or Condition he can be in, whereby it is manifest, that the accomplishment of his happiness Consists in something above Nature, and this is determined by Faith and Religion, to be the Vision and Fruition of God, from these two Considerations, This Inference Rationally follows; Therefore Men ought not to seek their happiness in Natural things, or fix upon them an Affection Incompatible, with the duty they owe the Acquisition of that Supreme and Supernatural Felicity, which only ought to be the mark of our Aim in all our Actions, and these are the two documents, that fill up the Two parts of my Text; *Nolite etc.* He p not up to your selves Treasures on Earth, where the Rust and Moth do Corrupt, and the Thieves dig through and steal; Bu heap to your selves treasures in Heaven where your Riches will be secured, where fraud cannot Circumvent you, nor Chance betray you, nor vicissitude overthrow the Establishment of your happiness, nor time make a change in the Blessed state of your affairs, nor none other of the Domestick Enemies of the Earth, disturb the Possession of your full content and joy.

The Circumstance of time, and the present state of Affairs are two grand re-inforcements upon the obligation we have not to

defer our obedience to this Sacred Command. The Church Proposes our Saviour Fasting and Praying forty dayes, which no Necessity could oblige him to, having no Sins to Expiate, but to leave us an Example to follow in the Austerities of a Mortified life, to make Satisfaction for the Crimes We Committed by Excess.

The State is Threatned with no less then a Totall Ruine, and an absolute overthrow, which never happened to any Kingdom but for unpunished Sins; it is therefore the Interest of our Souls and Bodies to Reform our manners, and to Conform our selves to the life of our Savior in this holy time, in Fast and Prayer; To make our publick and private Continual humble Addresses to Heaven for the preservation of his most S: Ma and the Prosperity of his Affairs, to avert from him and us the Fatall blow; Threatned by a proud Usurping Enemy, whom we need not fear, if we pacifie the wrath of God by true Pennance and Repentance, and an amendment of our lives, it is the best Preparation we can make to have good Success in War: Let every man therefore begin the Lent from his peace made with God in the holy Sacrament of Pennance, Let us Resolve to obey those that are in Power over us, to undergo hardship and labors, and when occasion offers to overcome or dye. It was the Maxim of wise Heathens to preserve Kingdoms and Cities; *Parere magistratibus patientem esse laborum, et in prelio vincere aut mori*, as Plutarch tells us of the Lacedaemonians, how much more ought it to be the Rule of Christians, who are in Conscience obliged to obey their King, and defend his Crown and Dignity to the last drop of their Blood, and to the loss of their Lives and Fortunes.

It were to be wished that such as are Members of our Army had as strong a Sense of Honor and Conscience to discharge their duty with Courage, Care, Vigilancy and Circumspection, as they have itch of promotion, which sort of Ambition as it is Commendable in a Soldier that Strives by his Actions to make himself worthy of preferment, so in those that Act Sluggishly like Mechanick mercenaries, it is no less infamous then Damnable, whereas faults Committed in that duty, do tend to dishonor God, to Depose the King, to Expose him to the Fury of his Blood-thirsting Enemies, to betray the Country, and to banish Religion, I  
with

with all Officers did first Conceive a horror against any thing that may bring them under such black Hellish Characters, and then make the Impression upon those that are under their Command, to prevent losses that may not be retrieved, and Lessen the occasions, of so frequent Sessions of Courts Martial as we see, whose punitive sentence perpetually brands the accused with an infamy if not Really deserved, at least Commonly believed and Suspected.

And to accomplish all things that may Earn a Blessing to our Cause: S: M. let Ambition, Partiality and double dealings by your Commands, be Banished from the Court: Let not the Mighty men of your State make your Laws a Spiders Webb to Catch and Devour the small Flies, and let the Bigg ones pass untouched, Lest the Cry of *Orphans*, the groans of *Widdows*, and the *Blood of the Injured poor*; should call for Vengeance to Heaven and Obtain it. Let not *Lent* be Converted to a Carnival in the Houses of great Men, nor the *Tables* be Loaden with Superfluous Dishes, to feed Lackeys and Foot-boys even to Gluttony, and the Poor of Christ Languishing in the Street starving for Want of Bread, Let not the Taverns be Crowded from Morning to Night, and the Churches and Chapels of God left waste, let Equity and Justice govern the Bench without Partiality or Respect of Persons, Let Conscience overule the Covetousness of Exact-ing dealers; Let modesty in Apparel, spare sumting to cover Christ naked in the persons of the poor, Let Blasphemous Tongues learn from just Chastisements to bear Respect to the holy name of God. Let publick punishments suppress the Infection of publick scandals, let Christian Discipline put an End to Antichristian dissolution which Raing'd these many years among us, and Finally let the love of Heaven proscribe and banish from our Hearts the disordered love of Creatures, of vain Dignities, Afflicting Riches, and Inconstant pleasures, that Piety Ruling our Actions here in Grace may lead us to Triumph in Everlasting Glory. which I wish your S. M. &c. and all your Faithfull Subjects.

FINIS.

M<sup>r</sup> Dularny's Sermon before R.  
Jaques on Ash-wednesday  
1689.

## ERRATA.

Page three line 1. read *Thefauros*. *ibid* l. 11. r wild beasts, pag.  
4. l. 32 instead of then, r. but. pag. 7. l. 11 r. and still do labour  
pag. 8 l. 27 r. 4th psalm. pag. 10 l. 11 r. substance. *ibid* l. 12  
r. hunger. *ibid* l. 23 after defence, put a point. pag. 11 r. in  
the margin *presentia et dormierunt in ipsis presentibus*. *ibid* l. 16  
*A. A.* signifies *Christian Auditors*. pag. 12 l. 4 r. thorn. pag.  
13 l. 19 after Ruine, put a period. *ibid* l. 26 r. Caresses. *ibid*.  
134 r. pour.

